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ANSARUDDIN

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بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ
In the name of Allah Most Gracious Ever Merciful

ANSARUDDIN



Majlis Ansarullah UK

اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَ اَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَ رَسُوْلُهٗ

I bear witness that there is none worthy of worship except Allah. He is One (and) has no partner, and I bear witness that Muhammad صلی اللہ علیہ وسلم is His servant and messenger.

I solemnly pledge that I shall endeavour throughout my life for the propagation and consolidation of Islam Ahmadiyyat, and for upholding the institution of Khilafat. I shall also be prepared to offer the greatest sacrifice for this cause. Moreover, I shall exhort my children to always remain dedicated and devoted to Khilafat. Insha'allah.

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Darsul Quran



بســـــم الله الرحمن الرحـــــيم

وَلَا تَأْكُلُوٓاْ أَمْوَٰلَكُم بَيْنَكُم بِٱلْبَٰطِلِ وَتُدْلُواْ بِهَآ إِلَى ٱلْحُكَّامِ لِتَأْكُلُواْ
فَرِيقًا مِّنْ أَمْوَٰلِ ٱلنَّاسِ بِٱلْإِثْمِ وَأَنتُمْ تَعْلَمُونَ (١٨٨)

"And do not devour your wealth among yourselves through falsehood, and offer it not as bribe to the authorities that you may knowingly devour a part of the wealth of other people with injustice". (2:189)

Commentary

The commandment relating to fasting enjoined Muslims to refrain from lawful eating and drinking within specified periods with a view to attain piety and righteousness. This was thus the most opportune time to remind the people that unlawful eating i.e. unlawful acquisition of wealth, must be all the more scrupulously avoided.

Indeed, one of the greatest evils prevailing in the world is the practice of devouring other men's property by means of falsehood, fraud and litigation. Many a sin is nothing but an offshoot of this evil. Islam condemns the practice of taking another man's property without his knowledge or consent. Similarly, it is unlawful to appropriate another person's possessions by means of false litigation. If a man takes possession of a property that does not belong to him by right, it will prove the ruin of him, even if a court of justice should decree property as his. Says the Holy Prophet: "Beware I am but a man like you and it sometimes happens that a litigant comes to me and he is more eloquent than his opponent, and I, after listening to his arguments, may give my decision in his favour. But if the property is really not his, my decision will not make it his in the sight of God; in that case it is nothing but a piece of burning fire; so let him put this fire into his belly if he likes, or let him leave it" *(Budkhari)*.

The verse cuts at the root of the evil that has made its appearance in the present age even among those who lay claim to culture and enlightenment. People generally do not deem it worth-while to consider what right is. All that is seen is how the judge decides. When a judge awards a property to a man, he eagerly takes possession of it without the slightest compunction, even if it happens not to belong to him by right. It never occurs to him that in the sight of God he is no less a usurper than he who forcibly seizes another man's property.

Incidentally the verse also forcefully condemns the practice of the giving and taking of bribe which unfortunately, is so rampant nowadays. In many countries justice has actually to be bought. What is still worse is that through this evil practice the door of justice is often closed to a rightful owner. The practice is to be found even in some advanced western countries and is said to be prevalent in certain parts of the New World. The Holy Prophet صلی اللہ علیہ وسلم has condemned it in the strongest of terms saying: "The taker and giver of a bribe are alike, and both stand accursed" *(Trimidhi)*



Darsul Hadith

عَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خَيْرُكُمْ خَيْرُكُمْ لِاَهْلِهٖ وَاَنَا خَيْرُكُمْ لِاَهْلِيْ (ترمذی)

The Best of Men is One Who is Best in Treating His Wife

Narrated by Ḥaḍrat Jabir, Allah be pleased with him: Said the Prophet of Allah صلی اللہ علیہ وسلم:" Best of you is one who is best in his treatment of his wife and I am the best of you in the treatment of my family. *(Tirmiðhi)*

Explanatory Note

The emphasis on the kindly treatment of one's wife as enjoined in this Ḥadith is clear and distinct. The Holy Prophet صلی اللہ علیہ وسلم, attached great importance to a husband's kind treatment of his wife and observed in this connection that after belief in God and in His Prophet and in His Faith, the deeds of a man in respect of his treatment of God's servants shall be subject to Divine scrutiny in the light of the rights of His creatures and that the kind treatment of one's wife holds a place of high priority, so much so that in the eyes of God the best of Muslims is the one who is best in treatment of his wife. But as everyone is likely to feel according to his own sense of values, that his treatment of his wife is ideal, in order to dispel this likely error, the Holy Prophet صلی اللہ علیہ وسلم said that the standard of good treatment will not conform to the rules arbitrarily set by individuals but it will be judged by his own (the Holy Prophe's) example, since by the grace of God, his treatment of his wives was really the ideal.

Through the above observation, the Holy Prophet صلی اللہ علیہ وسلم has raised so high the standard of marital rights of Muslim women that, with the possible exception of temporary unpleasantness which often occurs even in the best regulated families, a life of torment cannot be the lot of a good wife in the house of a good Muslim. The truth is that if a wife enjoys comfort at the hands of her husband, she is prepared to bear up with every kind of hardship with pleasure, for no other joy of the world has, in comparison, the least value in her eyes. But if a husband does not treat his wife with kindness, then for the wife the wealth of her husband is a curse, likewise his honour a curse and also his health a curse. For these gifts are valued only in the context of marital happiness and husband's love. There is not the least doubt about it, therefore, that this blessed observation of the Holy Prophet صلی اللہ علیہ وسلم serves to make the four walls of the home a paradise, provided that on her part, the wife abides by the husband's will and appreciates his love. The unity between the husband and wife necessarily makes its impression on the children and thus the felicity of the present becomes the harbinger of a permanent bliss.

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Writings of the Promised Messiah
عليه‌السلام

THE VEIL

Today the veil is under attack, but the critics do not know that the Islamic veil does not mean imprisonment; rather it is a barrier which seeks to restrict the free mixing of men and women. The veil will protect them from stumbling. Wisdom behind the System of Veil A fair-minded person will appreciate that the free mixing of men and women and their going about together would expose them to the risk of succumbing to the flare of their emotions. It has been observed that some people see no harm in a man and woman being alone together behind closed doors. This is considered civilized behaviour. To avoid such untoward situations from arising, the Law Giver of Islam has forbidden all such acts as might prove to be a temptation for anyone. In a situation of this kind where a man and a woman, whom the law does not allow to meet thus, happen to meet privately, Satan becomes the third member of this party. Imagine the harm that is being done in Europe in consequence of such reckless freedom. In certain parts of Europe a life of shameless promiscuity is being led, which is the end product of such thinking. If you want to save a trust, you have to stand guard over it. But if you are not watchful, then remember that despite the people being ostensibly nice, the trust will definitely be violated. Islamic teaching in this behalf safeguards social life against unlawful indulgence by keeping men and women apart. Free mixing leads to the kind of destruction of family life and frequent suicides that have become common in Europe. That some women who otherwise, belong to noble families adopt the ways of prostitutes is the direct result of the prevailing freedom.

[Malfuzat, vol. 5, p. 33]

The Islamic system of the veil does not at all require women to be shut up as in a prison. What the Holy Qur'an directs is that women should avoid displaying their beauty and should not look at strange men. Those women who have to go out in order to fulfil their responsibilities may do so, but they must guard their glances.

[Malfuzat, vol. 1, p. 430]

Friday Sermon delivered by Hadhrat Khalifatul Masih V

أيدہ اللہ تعالی بنصرہ العزیز

Dated 16.02.18

After reciting the Tashahhud, Ta'wwuz, and Surah Al-Fatihah, Hadhrat Khalifatul Masih V أيدہ اللہ تعالی بنصرہ العزیز stated: A believer, a person who claims to believe in Allah the Exalted, should always bear this commandment of Allah the Exalted in mind that He has created us for His worship, as He has stated, "And I have not created the Jinn and the men but that they may worship Me." (51:57) Then, Allah the Almighty also taught us the ways of worship such as Salat, prayers and Zikr (words of supplication). There are many prayers, which Allah the Exalted has taught in the Holy Qur'an with reference to various prophets. Today I wish to tell about a zikr, which is part of the Sunnah [practice] of the Holy Prophet صلی اللہ علیہ وسلم. This Zikr is composed of prayers revealed by God the Exalted and if this Zikr is recited with attention to its meanings, one attains the understanding of Tauhid, the Oneness of Allah the Almighty enters into the protection and refuge of Allah the Exalted and is saved from all kinds of evils.

The Holy Prophet صلی اللہ علیہ وسلم before going to sleep, always used to recite Ayatul Kursi, Surah Ikhlas, Surah Al-Falaq and Surah An-Naas three times and blow into his hands. (These are the last three Surahs of the Holy Qur'an and the Ayatul Kursi.) Then he used to rub his hands over his body in a way that he would start form the head and go down as far as his hands could reach. Thus, something which he used to practise regularly came to be his Sunnah [his established practice]. Such a deed should be practiced by every Muslim. We Ahmadis whom the Promised Messiah علیہ السلام has additionally instructed to act upon every aspect of the Sunnah of the Holy Prophet صلی اللہ علیہ وسلم. We should make special efforts to adopt this practice. We should offer these prayers regarding these as a highly important sacred duty. With these prayers, we not only seek our personal spiritual and worldly benefits but also seek to safeguard against any discord, disturbance or the evil caused by envious people and the enemies.
The Holy Prophet صلی اللہ علیہ وسلم adopted this practice with such regularity that during his last illness, Hadhrat Aisha would personally recite these prayers, blow them into his hands and rub his own hands across his body. Hadhrat Uqba bin Amir narrates that the Holy Prophet صلی اللہ علیہ وسلم recited the last three chapters of the Holy Quran to me and advised that O Uqba! Do not let a night go by until you have recited them.' The Holy Prophet صلی اللہ علیہ وسلم was the person who obeyed and complied with all the instructions and commandments of Allah the Almighty the most. Only then did he guide others to do the same.

The Holy Prophet صلی اللہ علیہ وسلم said about the Surah Al-Ikhlas i.e. the chapter which begins with 'say, 'He is Allah, the One', that this is equivalent to a third of the Holy Qur'an'". Why did the Holy Prophet صلی اللہ علیہ وسلم declare this small chapter to be one third [of the Holy Qur'an]? The reason for this is that Allah the Exalted revealed the Holy Qur'an to prove and establish the unity of God. Thus, the unity of God has been mentioned very elaborately and comprehensively in this chapter. Hence, by

pondering on its words and acting in accordance with them, one develops the true comprehension of the unity of God and one's deeds and actions will reflect this belief. Mere recitation of this chapter is not enough, one needs to recite it, develop the understanding of the unity of God and act in accordance with it.

Hadhrat Aisha, may Allah be pleased with her, relates in one narration that "the Holy Prophet صلى الله عليه وسلم appointed an individual as the leader of an expedition and sent him to one of the battles. This person would lead his companions into prayer and would finish the recitation with Surah Al-Ikhlaas. When asked why, he said that I do so as this is an attribute of the Gracious God. This is the reason I enjoy reciting it. Upon this, the Holy Prophet صلى الله عليه وسلم said that 'Allah the Exalted also loves him." In Bukhari there is a narration by Hadhrat Anas رضي الله عنه regarding an Imam who always recited Surah Ikhlas in every part of every Salat, when asked by the Holy Prophet صلى الله عليه وسلم the reason for this practice, the Imam responded by saying: 'This Surah is very dear to me.' The Prophet صلى الله عليه وسلم said 'Your love of this Surah has made you enter paradise."

Hadhrat Abi bin Ka'ab narrates: "When the idolaters asked the Holy Prophet صلى الله عليه وسلم, tell us about the ancestry of your Lord? As a response to this, Allah the Almighty revealed Surah Al-Ikhlaas. Therefore, Samad is the One who is not a father to anyone and no one is His father. There isn't anything that has been created that will not perish and will be succeeded by something else. Whereas, Allah Almighty will neither perish nor does He have a successor. There is nothing like Him."

The Holy Prophet صلى الله عليه وسلم said: 'People ask who created Allah Almighty?'" These questions were raised during the time of the Holy Prophet صلى الله عليه وسلم and today as well. The Holy Prophet صلى الله عليه وسلم said: "When you see such people, recite 'Say, He is Allah, the One' until you have recited this entire Surah" i.e. recite the entire Surah Ikhlaas and ponder over its meaning and you will realise that there is nothing that created Allah Almighty and He has always existed and will remain till eternity. He said, "Then they should seek refuge [with Allah] from Satan so he is not able to cause them any harm." Hadhrat Abu Hurairah رضي الله عنه narrates: "I was with the Holy Prophet صلى الله عليه وسلم when the Prophet صلى الله عليه وسلم heard a person reciting 'Say, He is Allah, the One', the Holy Prophet صلى الله عليه وسلم said 'it has been assigned.' I enquired 'What has been assigned?' The Prophet صلى الله عليه وسلم responded: 'Heaven has been assigned for this person because of the sincerity he is reciting this with."

"Once a man came to the Holy Prophet صلى الله عليه وسلم and complained about his poverty. The Holy Prophet صلى الله عليه وسلم stated: 'Whenever you enter your home, and someone is inside, say, 'peace be upon you', and if no one is there, then send greetings of peace and security upon yourself by saying 'peace be upon you'. And recite 'Say, He is Allah, the One' once.' So, this person followed these instructions and Allah Almighty increased his provisions tremendously." Therefore, when a person acquires the knowledge of the Unity of God and acts upon it, and recognizes that God Almighty possesses all the powers, then Allah Almighty blesses such person immensely. Allah Almighty says that He grants provision for the righteous through means that are beyond their imagination.

Hadhrat Anas bin Malik رضي الله عنه narrates: "A person came to the Holy Prophet صلى الله عليه وسلم and said: 'I am fond of Surah Al-Ikhlaas.' The Holy Prophet صلى الله عليه وسلم responded: 'Your love for this Surah will lead you to paradise.'" There is a narration that the Holy Prophet صلى الله عليه وسلم said: "Whoever recited Surah Al-Ikhlaas one hundred times in prayer or otherwise, Allah Almighty made it incumbent upon Himself to release them from [hell] fire." Thus, this is the importance of Surah Al-Ikhlaas. When we recite this in the evenings, we should keep the oneness of God Almighty in mind and then recite it. When we consider that God Almighty is Ahad [One], at the same time we should ponder over the status and rank of Him being Samad. Samad means the being that is not dependent upon anyone nor will it ever cease

to exist or perish. The Promised Messiah عليه‌السلام has explained this matter in the following way: "Samad means that with the exception of Him [i.e. God Almighty], all things are mortal and perishable."

The three Qul [Surah Al-Ikhlaas, Surah Al Falaq and Surah An Nas] are highly majestic and powerful chapter of the Holy Quran and these verses are a prayer of such magnitude that through them one falls under the protection of God Almighty. Such as person remains free from all evil. There is no better way than this to seek the protection of God Almighty. In relation to Surah Al Falaq and Surah An Nas, the Holy Prophet صلی‌اللہ‌علیہ‌وسلم that these contain everything." Hadhrat Abu Sa'eed Khudri رضی‌اللہ‌عنہ narrates that "the Holy Prophet صلی‌اللہ‌علیہ‌وسلم would seek protection from the evil eye of men and Jinn through these chapters". The Holy Prophet صلی‌اللہ‌علیہ‌وسلم then said: 'When you offer your prayers, you should recite these two chapters.'" The Holy Prophet صلی‌اللہ‌علیہ‌وسلم said, 'recite these two chapters when you sleep and when you wake up."

Thus, such is the importance of these two chapters and it is even more significant to recite them in this day and age, not only to seek one's personal spiritual progress and to be safeguarded against the onslaughts of Satan but also to seek protection at the community level from the evil ploys hatched against it. Nowadays, on the one hand the anti-Islam powers are very cunningly making efforts, and on the other hand the so-called Muslim scholars and leaders are creating chaos and disorder. The Muslim scholars are strengthening the satanic forces and giving them more opportunities by fuelling the general Muslim's opposition against the Promised Messiah عليه‌السلام. Similarly, atheism is also on the rise.

Elaborating on Surah Al-Falaq, the Promised Messiah عليه‌السلام states: "You, who shall be the target of the enemies of the Promised Messiah should recite the prayer seeking refuge with God Almighty from the evil of mankind; from its internal and external evils. From the Lord of dawn, in other words He is the one from whom light originates, and He has complete control over it. This light is a spiritual light which has emerged with the advent of the Promised Messiah. I also seek refuge with God from the evil of the night which is the darkness due to the rejection of the Promised Messiah."

The clerics of Pakistan are at the forefront in the opposition of the Promised Messiah عليه‌السلام. Therefore, in these circumstances, the Ahmadis of Pakistan should in particular seek to continue this Sunnah, tradition. The Promised Messiah عليه‌السلام states: "In Surah Al-Falaq where it states, 'the evil of the night when it overspreads' is in fact a prayer to seek protection from the evil of the night. Ghasiq means night and Waqab means when night and darkness has overspread. The evil of the night when in it overspreads is in fact the evil of the darkness due to the rejection of the Promised Messiah from which protection has been sought."

One should regularly recite these prayers in order to remain established on Tauhid, the oneness of God, and also to be saved from the evil of the night. The current state of the Muslims is drawing our attention towards greatly pondering over the recitation of these chapters, so that we can be saved from this darkness. "And from the evil of those who blow into knots to undo them" is also a prayer to be protected from the evil of those who blow into knots. In other words, from those people, who in their efforts to oppose Islam and Ahmadiyyat, very shrewdly create malice and enmity in the hearts of people. Then, in Surah Al-Nas, it mentions the attributes of God Almighty being the Lord, the King and the One Who is truly Worthy of Worship. After mentioning these it seeks refuge with God from the evil ploys of Satan.

In this day and age, atheism and materialism is on the rise. Materialism has such a strong influence on society that some youth become swayed by it. Therefore, when recite these prayers and blow on ourselves we should also blow on our children, so that our children are also protected from all kinds of evil and remain established on faith and develop a true comprehension of the oneness of God Almighty.

May God Almighty enable all of us to understand the subject matter of these chapters and follow the example of the Holy Prophet عليه‌السلام.

May we understand the true meaning of the oneness of God Almighty and we never prostrate before anyone besides Him and nor deem anyone else to be the fountainhead of all powers. Not only in our heart but through every action of ours, we should demonstrate that it is God alone Who is the fountainhead of all powers. He is the source of all light and grants every kind of grace. Instead of relying on other people, we should only prostrate before God Almighty in order to seek protection from the evil of mankind. We should pray that may God Almighty enable us to always remain established on the spiritual light we have received after accepting the Promised Messiah عليه‌السلام which is in fact a reflection of the true light that emanates from the Holy Prophet صلى‌الله‌عليه‌وسلم. May we never become those who fall astray in darkness. May we always remain attached with Khilafat which is among the rewards of God Almighty. May God Almighty protect us from every kind of evil that can cause us harm, be it a religious evil or a worldly evil. May God Almighty protect us from the evil of the envier when he envies and from him causing us any harm. May we always believe God Almighty to be our Lord and Provider and remain in His protection. May we believe God Almighty to be the greatest of all kings and have firm belief in his Kingship. May we fulfil the due rights of the one who is truly worthy of worship and come into His protection at all the time. May we remain in His protection from the evil of those who conspire to hatch evil ploys. May we seek to purify also our own hearts from creating any discord and for this we should continue to seek God Almighty's protection. May God Almighty enable us to do this and enable us to regularly recite these verses before sleeping and blowing on ourselves in accordance to the instruction of the Holy Prophet صلى‌الله‌عليه‌وسلم. May God Almighty grant us the ability to do so.

Darsul Hadith

Continuation from Page 3

This is the lesson that our Lord صلى‌الله‌عليه‌وسلم imparted fourteen centuries back, in the midst of a people and in a country where woman in general was tied up with two qualifications which set a standard to which even the nations of our day could not attain nor ever seem likely to reach. For, with these two adjuncts, the command about good treatment of one's wife reaches heights which are the loftiest in this field:

These two qualifications are in conformity with the observation made by our Lord (peace and blessings of Allah be on him) and are as follows:

1. Kind treatment of one's wife is not only obligatory on the part of a man but is in fact, in the eyes of God, a measure of the excellence of his station and place as a man, in the sphere of his obligations to the servants of God. One who is good in his treatment of his wife is good in the sight of God.

2. The standard for judging one's good conduct towards one's wife does not depend on the arbitrary opinion of an individual; for self-praise is very easy. The standard in this respect lies in the personal example of the Holy Prophet himself (peace and blessings of Allah be on him ever and evermore). Only that treatment will be termed kindly and good which conforms and sizes up to the standard set by his example.

Services of the Ahmadiyyah Muslim Jamaat in the Freedom Movement of Kashmir

Extract from the Friday Sermon 8th March 1985 by Hadhrat Khalifatul Masih IV

The Ahmadiyyah Muslim Jamaat has been blamed with disloyalty, that Chaudhry Muhammad Zafrulla Khan [according to our opponents] betrayed the interests of Kashmir and that the Ahmadiyyah Muslim Jamaat has worked against the interests of Kashmir. The facts are just the opposite. They constantly utter great lies without having the least fear of God. That is why Justice Munir, in his enquiry report, made a specific note of this and expressed great astonishment over the blame that the opponents have placed on the fighters at the forefront. [These opponents] have proclaimed them to be the enemies and traitors of Pakistan.

Both after the creation of Pakistan and historically [before Pakistan] it is a fact that no other Islamic movement or religious movement has put forward such wonderful efforts as the Ahmadiyyah Muslim Jamaat did in the history of Kashmir Liberation Movement. That is why the magazine Tulu-e-Islam [Rise of Islam] in its March 1948 issue, while referring to the great Jihad of Chaudhry Zafrulla Khan, which he waged regarding the Kashmir dispute, writes: It is good luck that Pakistan found such an intelligent leader, who presented the claim based on truth and justice in such a manner that, like the rod of Mosses, it swallowed the snakes. And the world saw that falsehood is meant to run away from the ground when confronted with truth.

Until yesterday they were saying this and now they charge Ahmadis with treachery! Justice Munir was a member of the Boundary Commission. During the Court of Inquiry in 1953—when objections were raised from the opponents of the Ahmadiyyah Muslim Jamaat that Chaudhry Sahib said such things about Gordaspur, and about the Kashmir and Palestine dispute— Justice Munir wrote the following after conducting a thorough investigation:

For the selfless services rendered by him to the Muslim community, it is shameless ingratitude for anyone to refer to Chaudhri Zafrulla Khan in the manner in which he has been referred to by certain parties before the Court of Inquiry. (Report of The Court of Inquiry, constituted under Punjab Act II of 1954 to enquire into the Punjab Disturbances of 1953, p. 197)

Distinguished Achievements of Furqan Force during the Jihad in Kashmir

During the struggles for the liberation of Kashmir, Imam of the Ahmadiyyah Muslim Jamaat was the first person who paid attention to Kashmir. He initiated the Jihad for The Boundary Commission was appointed by the British government during the partition of 1947 to determine the border between India and Pakistan. Justice Munir, a member of the Boundary Commission, was also a member of the Court of Inquiry constituted under Punjab Act II of 1954 to enquire into the Punjab Disturbances of 1953. At his call young and old, trained and untrained members of the Ahmadiyyah Muslim Jamaat joined the Jihad. Arms were provided to them and they were helped monetarily and an organisation was established for them. These are historical facts and cannot be ignored by the opponents of the Ahmadiyyah Muslim Jamaat. As much as they would like to, they cannot erase this history. At the time when organised efforts were being made by Pakistan for the freedom of Kashmir and the freedom forces were struggling on their own, Jamaat-e-Islami was issuing terrible Fatawa and propagating that it was not Jihad anymore.

They advised not to join it [the struggle for Kashmir] with the presumption that it is Jihad—[saying that] you may give it any name other than Jihad. In other words, an oppressed country where the lives of Muslims were at stake, where Muslim countries from around the globe started taking steps to protect them; at that time, a Fatwa was being published from Jamaat-e-Islamis instructing not to go near [Kashmir] since 'it was not Jihad.'

At that time, the Ahmadiyyah Muslim Jamaat, established Furqan Force. It was the Ahmadiyyah Muslim Jamaat that offered a full battalion to fight against the enemy at its own expense. Afterwards, this battalion was recognised by the government for its meritorious deeds. This battalion included young members who were the only sons of their mothers.

When Hadrat Musleh-e-Mauud رضي اللهعنه announced the armed struggle for the liberation of Kashmir, some of the Ahmadis living in villages thought that it was an ordinary scheme and that it would not matter if one did not participate in it. They thought that if it were a religious scheme or a question of Jamaat [Ahmadiyyah Muslim Jamaat] services then they would be ready but in the matter of Kashmir there were other Muslims who could fight for it. But Hadhrat Musleh-e-Mauud رضي اللهعنه was very concerned when no one put forward their names from the villages. He sent a message, and the person delivering the message told the villagers that they could not imagine how concerned Hadrat Musleh-e-Mauud رضي اللهعنه was about Kashmir. He added: 'I have brought the message of Hudhur saying: Get up and offer your sacrifices for the Islamic World.' The person who carried the message at that time said that a lady stood up and said: 'I am astonished and filled with shame to see that message of the Khalifah is before you [people of the village] and you are not moving; I have got one son and I offer him with the prayers that God Almighty should grant him martyrdom, and I should not see his face again.' This is the sense of honour that was being shown by the Ahmadi mothers. Hadrat Musleh-e-Mauud رضي اللهعنه narrated this incident in his speech and said that: Look! I tell you, taking God as my witness, that a cry immediately issued from my heart when I heard about it: O Allah if a sacrifice of human blood has been decreed for this cause, then I beg that you take my son as a ransom for the son of this lady.

Such was the enthusiasm with which the Ahmadiyyah Muslim Jamaat fought the Jihad of freedom for Kashmir. You [O opponents of Ahmadiyyat] have come today and are making tall claims. Where were your sons? Where were 'Ataullah Shah Bukhari's sons? Where were Maulavi Maududi's sons, and their followers? They were sitting miles away from the battlefields. Did anybody see them? Hadrat Musleh-e-Mauud رضي الله عنه not only made the announcement of Jihad but also sent his sons to Kashmir Front, for which they suffered many difficulties on the war front.

Some of them suffered with dysentery, some became weak because of starvation, but Hadrat Musleh-e-Mauud رضي الله عنه never called them back due to these severe illnesses. I remember that some of the children expressed extreme pain, their conditions being critical and the circumstances unfavourable, as well as some suffering with bloody dysentery.

They wrote that they should be allowed to come back. Hadrat Musleh-e-Mauud رضي الله عنه ordered them to stay back in the same condition and that they were to serve their country and the nation. Looking at such selfless services of the Ahmadiyyah Muslim Jamaat, some God fearing non-Ahmadi people felt it too and they testified [about the sacrifices of Ahmadis during that time]. We have their testimonies with us. One Hakim Ahmad Din, President Jamaat-ul Mashaikh Sialkot wrote in his magazine Qaid-e-Azam—January 1949: Currently out of all the Muslim organisations, the Qadiani sect of Ahmadi Jamaat is number one. They have been organised from the beginning, are punctual in prayers and fasting etc. Their missionaries are successful not only here but outside in foreign countries as well. They played a major role in the success of Muslim League for the creation of Pakistan. In Jihad-e-Kashmir the kind of sincere and wholehearted participation shown by Ahmadi Jamaat along the side of Kashmir's Mujahidin and the sacrifices shown by this Jamaat cannot be observed, in our opinion, in any other Muslim Jamaat that has shown such kind of courage and steadfastness. We are thankful to the Ahmadi elders in all of these matters and pray that God Almighty may bless them with greater capacity to help their country, nation and religion.

Additionally, at that time the Chief of the armed forces of Pakistan praised Furqan Force in eloquent words and which their contributions were acclaimed. It is a long certificate; I will present a couple of its paragraphs to you: …Your Bn was composed entirely of volunteers who came from all walks of life [as I stated before all the volunteers were performing the military services at their own, nobody was on a payroll], young peasants, students, teachers, men in business; they were all embued with the spirit of service for Pakistan; you accepted no remuneration, and no publicity for the self-sacrifice for which you all volunteered.

In Kashmir you were allotted an important sector, and very soon you justified the reliance placed on you and you nobly acquitted yourself in battle against enemy ground and air attacks, without losing a single inch of ground….(Certificate from General Commander in Chief, Pakistan Army, June 17, 1950)

That is the story of those whom the present government of Pakistan considers traitors of Pakistan and other Islamic countries. Show us—if you can—similar 'traitors' from among you!

Purdah – Its Importance and Blessings

Keynote address by Sir Iftikhar Ayaz KBE OBE

Chicago Illinois, 17Th December 2017

Islam appears to be the most discussed religion in the west today, in both media and society, but often for reasons that are troubling. Most of the discussion tends to be negative and after terrorism/extremism, the plight of Muslim women and the social system of Purdah is the most controversial topic of debate. Whilst Islam is liberating and enlightening for those who believe, many in the Western world make the assumption that Muslim women are oppressed and subjugated and need to be extricated from the religion - they need to be liberated.

Although in Islam purdah has more to do with modesty and safeguarding a woman's honour and dignity, in the West the practice of purdah has come under immense pressure and attack. Secular and liberal critics see the "Hijab" and other forms of purdah as backward and oppressive practices that deny women their freedom and human rights.

The issue of Muslim women's dress has become centre stage. Throughout Europe now the Niqab or headscarf has become a contentious political issue. Countries and territories that have banned or partially banned the veil include, among others France, where full-face veils (burqa and niqab) have been banned in public places since April 2011, with a 150-euro fine for breaching the ban. All religious veils have been banned in public schools. Belgium also banned full face veils in public places, in July 2011. Spain has several towns and cities which have banned the full-face veil, including Barcelona. Russia's Stavropol region has announced a ban on hijabs in government schools, which was challenged but upheld by the Russian Supreme Court.

There are approximately 1.5 billion Muslims living in the world stretching from West of Africa to Indonesia, and they belong to a variety of races and cultures. As you would expect cultural norms and practices vary tremendously, especially in relation to the treatment of women and these have evolved and differed over 1500 years of Muslim history. In order to understand the true concept and philosophy behind the Islamic purdah we need to examine the source of all the Islamic teachings-the Holy Quran and also look at the Hadith or "sayings of the Holy Prophet" (May peace and blessings of Allah be upon him).

Most people in the West wrongly assume that the Purdah system was invented by Islam and that it is totally foreign to the West. If one looks deeply into this subject, then one

will see that "veiling" or purdah was far from a sign of subjugation and oppression and it was certainly not unique to Islam or Muslim countries.

The wearing of a veil preceded Islam and can be traced back to 13th Century B.C. in ancient Assyria (Mesopotamia). At that time, wearing the veil was a mark of social class and not religion. The law required all Assyrian women except prostitutes to cover their heads in public. Similarly, ancient Greek and Roman artefacts suggest that wearing a veil was not an uncommon practice. Although the veil's significance in Greek and Roman society is unclear, its custom was also a common practice in high society.

Beginning with Judaism, wearing a veil took on religious significance. It was a symbol of propriety and modesty. The veil elevated a woman's high status in Jewish society. Today some orthodox Jewish women still practice traditional Jewish teachings by wearing scarves or wigs.

Similarly, the Bible taught the wearing of a veil long before Islam. Women would cover their heads in public in observance of Jewish law. In the Old Testament we read:

"When Re-bek'ah raised her eyes, she caught sight of Isaac and she swung herself down from off the camel. Then she said to the servant 'who is that walking in the field to meet us?' and the servant said 'It is my master' And she proceeded to take a head cloth and to cover herself." *(Genesis: 24:64-65)*

Similarly, in the New Testament we read:
"But every woman that prays or prophesies with her head uncovered shames her head for it is one and the same as if she were a (woman) with a shaved head. For if a woman does not cover herself let her also be shorn; but if it is disgraceful for woman to be shorn or shaved, let her be covered." *(1 Corinthians: 11: 5-6)*

As explained from these verses, the Bible treats the wearing of a veil as an inherently righteous undertaking. The Virgin Mary is often depicted in works of art with her head covered. In fact, for a time it was obligatory upon Catholic women to don a headscarf while attending church service. Today Christian nuns and Amish women continue to cover their heads.

Finally, traditional Hindu women also wear head coverings while in the company of men, further highlighting that hijab is not exclusive to Islam. Sometimes veiling is accomplished with a loose end of the woman's sari, and sometimes it is done with a scarf- like fabric. Thus, hijab must be understood in the context of the veil's cultural and religious roots.

Its deep roots in history and tradition have illustrated that the veil is not merely an issue concerning Muslim women and is not unique to Islam. The fact is that Islam is the one religion that has preserved its original

teachings through the unaltered Holy Qur'an and its true followers have upheld it through their actions by continuing to observe the religious custom of the veil.

Prior to Islam, in Arabian culture a woman was regarded by her parents as a threat to family honour and hence worthy of burial alive at infancy. As an adult, she was treated as an object that could be bought, sold and inherited. From this position of inferiority and legal incapacity, Islam raised women to a position of influence and prestige in family and society. The situation for women in more developed parts of the world was not much better

According to Encyclopaedia Britannica in Roman law if a woman got married her property automatically passed on to her husband and she would not be allowed to dispose of it as she pleased or without his permission. The woman was not allowed to have a will or negotiate a contract even on her own property. There are aspects of this treatment that persisted even after Christianity spread. In this regard the West and the East were united on the issue of the subjugation of women.

Islam was the first major religion to categorically state that in the sight of Allah both men and women have the same spiritual status and both can achieve nearness to God: "Whoso does good whether male or female, and is a believer, shall enter Paradise and they shall not be wronged a whit." *(Ch. 4 ,v. 125)*

This is further illustrated by the following revelation of the Holy Quran:

"Surely, men who submit themselves to God and women who submit themselves to Him, and believing men and believing women, and obedient men and obedient women, and truthful men and truthful women, and men steadfast in their faith and women steadfast, and men who are humble and women are humble, and men who give alms and women who give alms, and men who fast and women who fast, and men who guard their chastity and women who guard their chastity, men who remember Allah much and women who remember Him – Allah has prepared for all of them forgiveness and a great reward." *(Ch. 33, v. 36)*

Islam not only stated clearly that women can attain parity with men in terms of spiritual development; it also gave women the freedom and rights in their daily lives. Over 1500 years ago Islam gave women rights that the non-Islamic world has given to women only within the past 200 years: the right to inherit property (from their husbands, their parents, their next of kin), the right to own, keep, and manage their own property, the right to ask and get a divorce in case of ill treatment or abandonment from the husband, the right to remarry, the right to obtain an education. The responsibility for the maintenance of the wife and children was placed on the husband (only recently have child support laws been made and enforced in the West).

In the United Kingdom, it was only in late 1882 that the first Married Women's Property Act was passed by Parliament, and before that, a woman could not hold property on her own, independently of her husband, and in Italy as late as 1919. Misconduct was accepted in English law as cause for divorce only in 1923. Abandonment was accepted as cause for divorce in New Zealand only in 1912. In Tasmania, 1919, in Victoria, 1923, in Cuba, 1918, in Mexico, 1917, in Portugal, 1915, in Norway, 1909, in Sweden, 1920, in Switzerland, 1912, divorced was allowed for various forms of mistreatment. But Islam had proclaimed and enforced the rights of women since approximately the year 600 only through revelation from God, not as a result of women having to fight for their rights.

In an Islamic society, women occupy three positions of great significance and honour:
Firstly as a daughter, her importance is such that the Holy Prophet of Islam (May peace and blessings of Allah be upon him) tells us: 'He who brings up his daughters well, and makes no distinction between them and his sons, will be close to me in Paradise.'

Secondly, a woman can be a wife. The character of men in an Islamic society is established in relationship to their treatment of women. 'The best from among you is one who behaves best towards his wife.' (Hadith)
Thirdly, in her role as a mother, Islam has placed women at a higher status than men. 'Paradise is at the feet of the mother.'

Islam recognizes the great role that women play in upbringing of the children and that the future of mankind and of societies depends on mothers. The paradise mentioned by the Holy Prophet (May peace and blessings of Allah be upon him) refers to both the social paradise that can be achieved in Islam and the heavenly paradise. Therefore, mothers have been placed at a position of the highest respect.

Throughout the Holy Quran Muslims are reminded that the God of Islam is a "Gracious and Merciful" God, Who gave a clear message to the Prophet of Islam in the form of the Holy Book in which it is written at the outset that there is "no compulsion in Islam" *[Chapter 2 Verse 257]*.

Believers have to choose between right and wrong, between Enlightenment and Darkness. For a Muslim, Islam is the path to Peace and a Harmonious Society. Throughout the Holy Quran the Creator of mankind and this vast Universe explains why and how we were created and what our developmental needs are.

Social and moral values make us who we are- they give us our sense of identity. For a Muslim the primary purpose of life is to win the pleasure of Allah the Creator of the Universe. In order to do this Allah instructs in the Holy Quran:

"Verily, the most honoured amongst you in

the sight of Allah is he who is most righteous amongst you. Surely Allah is All Knowing All Aware *[49:14]*

In an Islamic society, men and women are expected help each other achieve goodness, they are not devilishly tempting one another- as is the case in many different societies. The Holy Quran instructs:

"The believers, men and women, are friends one of another. They enjoin good and forbid evil and observe Prayer and pay the Zakat (tax for the poor), and obey Allah and His Messenger. It is these whom Allah will have mercy. Surely, Allah is Mighty, Wise. Allah has promised the believers, men and women, Gardens beneath which rivers flow, wherein they will abide, and delightful dwelling places in Gardens of Eternity, and the pleasure of Allah, which is the greatest bounty of All. That is the supreme triumph." *(9:71-72)*
The symbolic description above refers to paradise which Islam tells us is a condition of nearness to God which can begin to be reached here on earth, the river flowing under the gardens of paradise refers to the never ending, continuously progressing nature of the quest for the pleasure of God, which is in fact, heaven.

In order for a society to be pure, both men and women should think, dress, and behave in ways that allow pure thoughts and actions to dominate their way of life. They need to create a social climate conducive to the achievement of the real goal of life, the achievement of communion with our God, our Creator. Physical attraction between men and women is good and pure only within the context of the sacred institution of marriage. In the Holy Qur'an, God tells us:

"Of His Signs is that He has created for you of your own kind that you may find peace of mind through them, and He has put love and tenderness between you. In that surely are Signs for a people who reflect." (30:22)
To fulfil the natural need for love and comfort, God established the family unit as a safe and healthy place for the experience and manifestation of these normal needs. God also tells us how men and women should behave with people other than their immediate family:

"And say to the believing women that they restrain their looks and guard their private parts and that they display not their beauty or their embellishment except that which is apparent, thereof, and that they draw their head coverings over their bosoms, and that they display not their beauty or their embellishment save to their husbands, or to their fathers or the fathers of their husbands or their sons or the sons of their husbands or their brothers or the sons of their brothers or the sons of their sisters or women who are their companions or those that their right hand possess or such of male attendants as have not desire for women, or young children who have not yet attained knowledge of the

hidden parts of women. And that they strike not their feet so that what they hide of their ornaments may become known. And turn ye to Allah all together, O believers that you may prosper." *(24:32)*

This verse directs the believing women to restrain their eyes when they happen to face men and to guard their chastity and also not to display their beauty and embellishment, whether it is natural or artificial.
The believing men have already been given a similar commandment, from God in the verse that preceded this verse where we read:

"Say to the believing men that they restrain their looks and guard their private parts. That is purer for them. Surely, Allah is well-aware of what they do." (*24:31*)

Islam places the primary responsibility of observing hijab not on women but on men. It is critical to understand this point. At the genesis of the hijab discussion, the Holy Quran commands men not to stare at women and to not be promiscuous. In Islam, men have an obligation to God and to women to observe hijab. The Holy Prophet Muhammad's directives further affirm this view. He admonished men, "Be chaste yourselves and women will be chaste as well," again putting the primary responsibility of hijab on men.

His Holiness, our beloved Iman, Hadrat Mirza Masroor Ahmad, may Allah be his Helper, reminds men who force hijab on women, "stop and restrain yourselves instead." In a 2014 Sermon he admonished men: "Men should remember that they have not been given powers to police others and they should restrain themselves. It is not for them to cover the heads of women from outside. Men are commanded to restrain their eyes they should fulfil their own obligations. There is not even any commandment to forcibly cover the heads of Muslim women, let alone non-Muslim women. It is men like these who have hard-line ideas."

So it is clear that both men and women share equally the responsibility of observing this injunction. They should both restrain their looks when facing each other or, in other words, they should observe the Veil of the eyes.

Behind every commandment of God there is great wisdom. Now we need to understand the benefits which can be achieved by following these directions. The words 'that is purer for them' at the end of (24:31) and the words 'that you may prosper' at the end of (24:32) indicate that these directions are meant for the well-being of the believers and to enable them to purify themselves and to safeguard themselves against moral stumbling.

For a Muslim woman the Purdah system is not a disgrace or a hindrance; on the contrary, it honours her and frees her from the bondage of society and the obstacles that prevent her intellectual, moral, and

spiritual advancement. Indeed, by electing to safeguard herself and her virtues, a woman protects society from social evils such as adultery, spread of disease, children born out of wedlock, rape, and divorce.

A woman does not have to rely on her physical beauty or dress in order to contribute to society. Her character defines the peace, prosperity, and progress of a nation. This is why the Prophet of Islam (May peace and blessings of Allah be upon him) emphasized the importance of religious and worldly education for both men and women; indeed, education is one of the basic elements of a progressive society.

Addressing the UK Women's Auxillary at their National Ijtema in October 2014, Huzur further explained that those who observed Purdah would be greatly rewarded by God. He said the word used in the Holy Quran is 'Falaah', which has many positive meanings including prosperity, success, safety, security, happiness and tranquillity.
Huzur further said:

"Always remember that God has not given a single command without reason or purpose. Every command of Allah is a means of benefit to the individual and to the society. Allah's commands are a means of protection from the many dangers and obstacles that are placed in front of us in this life, and are also a means of making sure we attain the very best rewards and blessings in the Hereafter."

Huzur said that Islam taught a moderate path and so all forms of extremism should be rejected. He said that this was also the case in terms of Purdah:

"Allah's commandment in regards to Purdah must be kept in balance and moderation, as both sides have lurched towards extremism. In Europe and in the West generally, the society has become so free and immodest that adultery and indecency are now prevalent. On the other side, there are Muslims who are so fanatical that they even stop their women from ever leaving their homes."

Our beloved Imam said that in Western society the practice of Purdah was sometimes mocked or considered cruel. He said that this should not stop any Muslim woman from following this Islamic teaching:

"If you live in a society where a certain instruction of Allah is looked down upon or mocked, but you continue to follow God's command then you will attain even more blessings and rewards from Him on account of your steadfastness. Thus in this society you will surely be greatly rewarded for observing the proper standards of Hijab."

Beloved Huzur continued:
"Today, I have spoken particularly about Purdah because it is often alleged that Purdah takes away women's rights. However, we know that this is not the case and the truth is that Purdah and Hijab actually establish the true

dignity, independence and freedom of women. Hijab does not only give women physical security but is also a key means of giving them spiritual security and purity of heart."

As far as the different styles of the Muslim headscarf are concerned, it is a mere cultural difference, rather than a religious one. There is no compulsion in Islam and no religious proof that face veils with only a slit for the eyes, the more conservative style, are obligatory on Muslim women. However, some do encourage its observance as they view it to be preferable over the other types. Despite the capitalised debate, most Muslim women remain united, regardless of their differences of opinion in the wearing of the veil.

It is a Muslim woman's true spirit behind her covering and the importance behind the veil, namely, to achieve nearness to her Allah, that makes her stand out as the courageous and heroic figure that she is, rather than the suppressed member of society.

Despite its freedoms and materialistic attractions Western society is not at peace with itself and it certainly does not provide satisfactory solutions to all the problems facing us all. Religious code of practice was once considered the blueprint for living life; today, however religion in the West is in decline and people are much more inclined to follow a more hedonistic and materialistic lifestyle. This has led to the decline of the nuclear family unit, a lack of commitment to the institution of marriage, an increase in divorces, an increase in unwanted pregnancies and children being born out of wedlock. Children and young adults from broken families are also likely to drop out of full time education at an early age and get involved with anti-social behaviour, addiction to smoking, alcohol and harmful drugs. All these things have an enormous cost to individuals, families and society as a whole.

This is not just the view of conservative Muslims. From time to time leading thinkers like the Bishop of London, The Rt. Rev. Richard Chartres, have said promiscuity, separation and divorce have reached epidemic proportions in the West and that something dramatic needed to be done. Among parents who remain intact, 93 per cent are married. In human relationships if there is no trust and respect for each other, then the ease of access or unhindered contact becomes a meaningless thing. Unlimited and unrestricted pleasures bring no happiness, indeed they result in unhappiness and instability throughout the entire society. It's like drug usage, the more you take, the more and stronger drug you need to get the temporary but potentially deadly thrill.

In Islam a young girl need not compromise her dignity, her integrity, her high self-esteem at any time. She thinks, behaves, and dresses modestly. She is supposed to be respected by all members of the society, particularly

young men. She is free to display her beauty to her close family and relatives, and not to the whole world.

If we look around we can see morality declining and a system that is not working. Islam offers a system that works. Women play a vital part in this complex and refined system. Our experience and insights tell us that the more frequent the opportunities for social interchange between men and women, friendships, parties, and so forth, the more likely chances are that the natural attraction which God has placed between them will result in relationships that are bound to endanger morality in a society. Islam restricts this free and unrestrained intermixing of the sexes. The ultimate aim of Islam is to create a peaceful and harmonious society, where righteousness and goodness become sources of pleasure and happiness. Islam promotes strong emotional attachments in relationship between wife and husband, parents and children, siblings, extended families which provide comfort and support and result in happiness, peace of mind and heart, harmony, trust, and stability. In such a society, the natural human need to be loved and to love is fulfilled in so many chaste ways that the individual is satisfied.

Muslims are taught in the Holy Quran to pray:

"Lord, grant us of our spouses and our offspring the delight of our eyes and make us a model (family) for the righteous." (25:75)

At their core, the remarks of many Western critics of the Islamic Purdah reflect an entirely flawed and biased understanding of true Islamic teachings. As we have shown these critics wrongly assume that the Purdah is foreign to the West, and that it inhibits the freedom and equality of Muslim women, and thwarts the integration of Muslims in Western society. Actually, the Purdah has deep roots and ensures true freedom and equality for women. Moreover, far from thwarting efforts at integration in Western society, Purdah system can potentially benefit Western society.

And finally there is no law in Islam that punishes a woman from not abiding by the Purdah system- "there is no compulsion in Islam" (2:257). Purdah's fundamental aim is to protect a Muslim woman and to provide her greater liberty to participate in society.
In hope that the Western world upholds an example of tolerance to cultural diversity, our aim to remain steadfast in our goals must never falter. We must crush all complexes and allegations by being the influential and set a shining example through our appearance by painting a picture that glows "like a true beacon of spiritual truth." As students, daughters, wives, mothers, sons, fathers and husbands, and most importantly, as humble servants of Ahmadiyyat, the true Islam, we must not let any obstacle destabilise our choice of wearing our pride, our veil.

Ansar Cycling Club and the Inaugural Ride following a Roundtrip Route through Jamaat Sites in Surrey

By Atif Malik, Chairman of the Ansar Cycling Club



The Ansar Cycling Club, otherwise known as the AMEA (Ahmadiyya Muslim Elders Association) Cycling Club, is a club for all Ansar. It has been created by Majlis Ansarullah to help address the need to improve the overall fitness and health of our members and to fulfil a requirement of our Ansar constitution which states that "…maximum number of members of Saf-e-Dom participate in the programme of cycling with the purpose of meeting the people and doing social service.."

The club sits under the Zehanat wa Sehat-e-Jismani department and is led by a group of passionate cyclists of mixed ability, from the highly experienced to those that have only recently picked up cycling having been motivated by other Ahmadi cyclists and with limited prior exercise. The team leading this initiative is deliberately of mixed ability to remove any stigma that this club is out of reach for the average Nasir, we are not looking to enter the next Tour de France but mobilise all our members for a healthier living. Adding cycling to your daily life is our key objective; be that a commute to work, daily journey to the mosque for prayers, attending various Jamaat functions and visiting people.

Hadhrat Mirza Nasir Ahmad, Khalifatul Masih III, May Allah be pleased with him, said "Why do you stand for buses and waste your time? Do exercise, become healthy and ride a bicycle." *(Mash'al-e-Rah Vol II page 384-386)*.

It is a common comment that technology and transport has advanced so much since the above statement was made that there is now no need to cycle and yet science continues to prove the wisdom of our Khalifa's wish. So much so, that in the western world we are in a renaissance period of cycling.

The long term benefit of regular cycling, even 30 minutes a day is undeniable. The web link address below highlights a number of positive reasons to cycle including a UK medical study on 260,000 individuals conducted over a period of 5 years which concluded that regular cycling reduced the risk of heart disease and cancer by 50%. http://www.cyclingweekly.com/news/latest-news/benefits-of-cycling-334144

Furthermore, cycling has proved to be a light-



hearted pastime of even our Khulifa with pictures and video footage available of Hadhrat Khalifatul Masih III, Hadhrat Khalifatul Masih IV, May Allah be pleased with them both, and Hadhrat Khalifatul Masih V, May Allah be his Helper, enjoying sessions of bike riding.

The Ansar Cycling Club's inaugural national ride took place on the first bank holiday of May and took on a route stretching 60km over the scenic rolling hills of Surrey, visiting all our key Jamaat sites in the area.

We started off from Awan-e-Mahmood in Farnham, commencing with a safety briefing and then Dua, praying for the safety of all our riders and success in our ride.

We had 10 miles and a fair few hills to conquer before arriving at our first pit stop, Hadeeqatul Mahdi, and none were more jubilant than our latest member, Safeer Ahmed. This was only his third outing on his bike, which was a mountain bike. He was offered a ride back several times by the support van but he rejected it and was determined to make it to Hadeeqatul Mahdi, his final stop - a truly inspirational performance.

From here the rest of us rode on to Jamia Ahmadiyya, UK, a very scenic route and lots of sunshine, but also more hill climbing and sweat, making us all the more appreciative of the refreshments that awaited us in Jamia. From there it was mostly a downhill route and whilst we had a tyre puncture along the way the team pulled together, including the new riders, to help get it fixed and build on our camaraderie.

A stop off in Islamabad saw the group offer silent prayers at the resting places of our beloved Hadhrat Khalifatul Masih IV and Hadhrat Asifa Begum, may Allah be pleased with them both. We then closed the loop with a short journey back to Farnham, where we had a hot lunch waiting for us and concluded the ride with congregational Zohr and Asr prayers.

Our next national ride will, Inshallah, be held on Sunday the 15th of July, the venue is yet to be decided. We are planning a short ride for complete beginners as well as a moderate ride, so please keep your diaries free. To join our WhatsApp group where all club rides are announced, please send your details including your mobile number to cycling@ansar.org.uk

Prophet's Guide Mankind to God

Transcribed by Amatul Hadi Ahmad

The following question was raised at a question and answer session chaired by Hadhrat Mirza Tahir Ahmad, the Caliph of the Ahmadiyya Muslim Community at West Ferry in Australia on September 30th, 1983:

Why is it essential for human beings to have the help of prophets and why do prophets have certain names and denominations attached to them?

The question raises the issue that if a prophet is born amongst the Muslims, why should Christians change their religion to accept that message? The same is true of Hindus, of Confucianists, of Zoroastrians and so many others. Why should man be put to such a trial, not only to change his way of life but also to change the name of the religion in which he is born. This, in fact, is the fundamental obstruction in the way of acceptance of other prophets. However, the question is automatically resolved if the way in which the Holy Quran explains the office of Prophethood is understood.

According to the Quran, the theory of Prophethood is that God always makes Himself known by manifesting Himself through the agency of those whom He chooses to speak to and He does choose only such people who are well suited to serve His cause. For example, in a society in which most people are not truthful - even if they don't lie directly but imagine things and exaggerate - if God chooses a certain person who is given to these vices, consciously or unconsciously, what would be the result? Would God not be misrepresented to the people? If He chooses someone who is weak of heart and who cannot go through the stress of opposition, will he not lose the message half way? So, God has to be selective. He has to select only such a person who is highly capable, mentally as well as in the quality of heart, to be perfectly suited to the office of Prophethood. This is how He, according to the philosophy of Islam chooses His messengers.

The second part is that whatever name He gives to a religion is just a transient thing. What is important for man is, whether someone has been sent by his Creator or not. That is the only thing which man should judge. If he worries about labels, then he is dictating to his Lord. He attaches a condition to God and says that whoever comes must have this tag with him or he would not, for instance, accept Christ if he came with a different tag. So the Muslims, naturally, would not believe in a Prophet from among the Christians. They would say that the name of the religion which is true is Islam and so they will only accept God's messengers under the condition that He sends them with their tags and not any other. This means that you are dictating terms to your God. All that God is interested in is that He wants to see loyalty towards Him with no other loyalty standing in the way. That is the only test He puts mankind through and whenever He sends a messenger, man is always put to the same test. Some adhere to the religion of the people they are born amongst. They say: how can we accept such and such a person when he has come from a different country, from a different race, from amongst a different people

and in the name of a different religion when we were expecting somebody to come from within our own religion. These are the hindrances created in the way of man's acceptance of the truth. So, only those people accept messages whose loyalties lie with their Creator alone and not with some denomination or name of a religion. This is why we are duty bound to seek out a Prophet wherever he comes. But why is this so?

The reason why we need Prophets is that Prophets come only during an age which is distorted. They appear at a time when mankind has, as a whole but with the exception of a few, gone astray; when man has turned his back to his Lord and begun to feel the pride of knowledge; when he considers himself not dependent on any outward source and believes himself to have gained adulthood and majority; when he thinks that he does not stand in need of any outside help or any supernatural interference. Only then does God send Prophets to cut man back to size with the message that either he turn to his Lord and submit to Him or else be destroyed as a civilization. And that is exactly what has happened in previous times.

There is a fallacy from which the present day man is suffering. We consider that we are the most advanced people on earth and a person belonging to previous generations was backward. Since he was not mature, he could not see things as wisely as we can and could not make choices because he was so far behind in history. This fallacy from which man is suffering is entirely wrong because if you look at the march of humanity and take a cross section at any stage in history, wherever you take a cross-section, the man of that age would be the most advanced. He would be going through the same psychological complex of superiority because to him you are not visible. To the man of previous ages, the only visible trace is of the man behind him. This is the situation of man whether be he of 4000 years ago or of 6000 years ago. He has the same haughty attitude and thinks that he is at the summit of things - the first in the procession of manhood. He thinks he belongs to people who have attained maturity in terms of human thought and so he is free. According to the Holy Quran, the same question was raised by Pharoah some 3000 or so years ago. Why do we need a God or Moses? Are we not adult enough? We know what is wrong and what is right. We alone are our gods and we don't need any other god. Exactly the same question was raised by people before the Pharoahs' the people of Noah and yet others before them. So, this is a question which has been asked again and again.

However, if we accept that man needs an outside agency, that is, a messenger of Allah to guide him - he needs it today as much as he needed it in the past.

The second aspect from which we should look at this very important and philosophical question is this that however advanced man is, in relation to his Creator, he stands at the same place of ignorance. As Einstein once beautifully put it, in a way, you can't be closer to God because He is unlimited in His powers and His attributes. So the ratio which, according to Einstein, a knowledgeable or a wise person has with his Creator is mathematically the same ratio as an ignorant person will have with his Creator because man is zero as compared to the infinity of God. So, the relationship will remain always unchanged. However much progress you make in this age with respect to your Creator and His wisdom, you remain ignorant and an ignorant person always stands in need of guidance from a wiser person. That relationship cannot be changed.

Regional Ijtema Fazal Region

Majlis Ansarullah Fazal Region UK held its Annual Regional Ijtema on Sunday 11th March 2018 at Ashcroft Technology Academy, Putney in London.





SPORTS DAY

Regional sports day was held on Sunday 25th February. Ansar played indoor football, badminton, tug of war, sprint race and arm wrestling. In this programme, 125 ansar attended the event from 13 Majalis.

IJTEMA DAY

The opening session was started by respected Maulana Attaul Mujeeb Rashid, Imam Fazl Mosque, who chaired the session. He reminded all attendees the importance of congregational prayers, discipline in daily life and advised them to always act upon the instructions of Hazrat Khalifatul Massiah.

Academics session included Tilawat, Nazm, Hifz-e-Quran, Urdu speech, English speech, extempore speech, observation test and team quiz. There were four presentations from various departments of Majlis Ansarullah.

The final session was chaired by respected Dr Chaudhary Ijaz ur Rehman, Sadr Majlis Ansarullah UK. Abdul Khaliq, assistant private secretary for Ansarullah, reminded ansar brothers about their duties. The attendance on the day was 327.

In his concluding address, Sadr Ansarullah reminded snsar brothers about their duties to attend Jamaat functions, encouraged them to join the Wassiyat system and advised them to lead their families and friends by example.





Gift of Quran Project Balham Majlis

On the 23rd May 2018, Majlis Ansarullah Balham organised a visit to Hillbrook School to present the Holy Quran under the Holy Quran project. We met the head teacher Debbie Hart and along with the Holy Quran, presented her with "Life of Muhammad" and "World Crisis and Pathway to Peace". The school was pleased with the presentation, asked us to meet their RE teacher and to also arrange a visit for them to the Baitul Futuh Mosque.





Tabligh Activity Birmingham South Majlis

Our Majlis was invited at the oath taking ceremony of a minister of community at St. Martin Church.
We organised a stall with packed lunch for the visitors. Muntazim Tabligh introduced our community and the efforts to promote peace and harmony in society.
Participants showed their interest in our stall and appreciated our efforts.





Taligh Village Exhibition Birmingham West Majlis

A "walk-in exhibition" was organised in Belbroughton village by Birmingham West on 14th April 2018. The visitors included 14 local residents who were introduced to our Jamaat and our charitable activities. Our local missionary managed 1 to 1 discussions on various topics of common interest about religion. Nazim Tabligh, Aamir Sikander, came from Burton with 3 Ansar to attend the event.
(Report from Mansoor Syed, Muntizim Tabligh Birmingham West)





Local Ijtema
Blackburn & BoltonMajalis



On Sunday 13th May 2018, Majlis Ansarullah Bolton and Blackburn held their first joint Ijtema at Baitul Rasheed Blackburn. This was a historic occasion as after 48 years, the Jamaat was able to build a Mosque in the town of Blackburn. The Ijtema was well attended and enjoyed by everyone.

Tabligh Village Exhibition Burton Majlis

Majlis Ansarullah Burton organised an exhibition in Hilton village. There are about 10,000 residents and we advertised the exhibition by visiting their churches and informing them by leaflets and personal contacts. The event was also advertised in two local newspapers.

The event was well attended by 21 local guests. They had 1:1 sittings with our local missionary on various interesting topics. One of the visitors had already been in contact and we established some new contacts.





Tarbiyyat Forum
Hartlepool & Newcastle Majalis

The Hartlepool & Newcastle Ansarullah Tarbiyyat Seminar was held at the Nasir Mosque, Hartlepool, on Monday 7th May 2018. Alhamdulillah, 55 members attended, of which 29 were Ansar, 4 were Khuddam, 7 Atfal and also 8 Lajna and 7 Nasirat.

The programme started with Tilawat-e-Qur'an followed by the Ansarullah pledge. During the forum it was stressed to study the books of the Promised Messiah (as) and to act upon the teachings of Islam.





Interfaith Peace Conference East Region

Various faith leaders met in Masjid Baitul Ahad, Upton Park on 12th May 2018. It was arranged by the Ahmadiyya Muslim Elders Association East Region branch in order to better understand different religions, as well as promote and share common values. The conference was attended by over hundred people and had representatives from Sikh, Hindu, Christian and Muslim faiths. Professor Alison Scott-Baumann from SOAS University London also attended.

Mr. Ataul Momin Zahid, a lecturer at the Ahmadiyya Institute of Theology, Haslemere UK, said: "All religions of the world teach the same thing: Judaism, Christianity, Hinduism, Sikhism, they all teach the same thing, so in the presence of these [peaceful] teachings, no single religion can be maligned for promoting hatred and terrorism, because all these religions are actively trying to establish peace of the society by building proper social and moral grounds." He further referred to extracts from the last sermon of the Prophet Muhammad (peace be upon him) that is often described as the "Eternal Charter of Peace for all Mankind".





Professor Alison Scott-Baumann explained how her research work has played an important role in government to understand role of Islam in Britain. She said that in her research work she has not found any evidence to substantiate claims that Islam as a religion or Muslims in general preach or practice violence. Regional President of AMEA Mr Abdul Wadood Khan said:

"The Ahmadiyya Muslim Community encourages interfaith dialogue, and diligently defends Islam and tries to correct misunderstandings about Islam. It advocates peace, tolerance, love and understanding among followers of different faiths. It firmly believes in and acts upon the Quranic teaching that "there is no compulsion in religion." The Ahmadiyya Muslim Community is the leading Islamic organization to categorically reject terrorism or violence in any form and for any reason.

Tabligh Street Party Fazl Mosque Majlis

Majlis Fazl Mosque held a very successful Tabligh street party on 25th May 2018. It was attended by around 165 friends and neighbours. The mayor of Wandsworth and our local MP, Justine Greening attended. We received excellent feedback from our neighbours and established some new contacts who they promised to visit the London Fazal Mosque.

Tarbiyyat Forum East Region

A Tarbiyyat Forum was held in on 8th of April at Baitul Ahad Newham.

The program started with recitation of Holy Quran and translation. Asif Kareem welcomed everybody. Hamid Moeed, representative of Qiadat Talim-ul-Quran gave a talk on the importance of reading the Holy Quran. He also explained approved Shura proposals related to Taleemul Quran department.

Molana Mansoor Ahmad Zia, a teacher of Fiqaah at Jamia Ahmadiyya United Kingdom, delivered and touched on different aspect of Tarbiyyat and referred to a number of verses from the Holy Quran, Ahadith and examples from the life of the Promised Messiah (as).

A question and answer session followed the speeches. The event was well attended by 65 Ansar, 19 Khuddam, 17 Atfal, 40 Lajna and Nasirat.





Tabligh Activity Manchester East Majlis

Majlis Manchester East arranged a school lecture on 16 May 2018. An exhibition was also held with leaflets, books and the Holy Quran on display. Our regional missionary introduced Islam and the Jamaat. A question and answer session was held with school pupils. A gift of a Holy Quran was presented to the school teacher.



Tabligh Street Party Mosque West Majlis

On Saturday 19th May 2018 we held a very successful Tabligh street party which 200 friends and neighbours attended, including 4 local councillors and 1 Member of Parliament. Our non-Ahmadi friends helped us decorate the street and also brought food for everyone to enjoy.

Dr Khan narrated the event where the Promised Messiah (as) gifted Queen Victoria a book (Tohfah-e-kaiseria) at her golden jubilee and described its significance. The guests were also presented with the same book to study.





Coffee Evening Morden South Majlis

A coffee evening was organised by Majlis Ansarullah Morden South at Morden Library on 21st April 2018. A charity stall was set up to provide information about the Charity Walk for Peace 2018 and an exhibition on Humanity First was also organised. People had shown interest in their projects and were impressed by their work. We had contact with a local charity, SPEARS, who support homeless people. We discussed various ways to co-operate with each other in the future. We agreed to take part in two events that will be organised by SPEARS and will provide food to raise money to support the charity.

Over 25 people visited the coffee evening and saw the Humanity First exhibition.





Regional Ijtema North East

A regional Ijtema was arranged at Al Mahdi Mosque, Bradford on 15th April 2018, which started with recitation of the Holy Quran and its English translation. Regional Amir, Mr Bilal Atkinson gave the inaugural address.

During the second session, academic competitions took place including Tilawat, Hifz-e-Quran, Azan, Nazam, prepared and extempore speech (Urdu and English). Mubarak Basra gave a short speech on the importance of Tabligh. Fazal Ahmad Tahir (National Ansar Taleem ul Qur'an secretary) then gave a presentation on the importance of reciting the Holy Qur'an. The next session started with sport competitions.

The final session was chaired by Sadr Majlis Ansarullah, Dr Ijaz ur Rehman. The Ijtema report was presented Dr Abid Ahmad. Sadr Sahib Ansarullah gave a final address.

We had a total attendance of 160 Ansar members (47%) compared to last year's attendance of 118 (40%) from the region.





School Visit North West Region



We organised a school visit on 26th April 2018 at St Sebastian primary school. The presentation was on the Holy Quran and the basic tenants of Islam. There was a lively question and answer session at the end with much discussion. There were around 31 pupils and 3 teachers in attendance. The principal was presented with a gift of the Holy Quran.

Tabligh Activity North West Region

On 25th April 2018 Majlis Ansarullah North West Region held a Tabligh session with religious education (RE) teachers from 18 primary schools. The Trafford RE group attended the mosque for a tour and question and answer session. Laura Roberts, ex-head teacher from Woodheys primary school, also attended.

The topics discussed were Islamic purdah, Muslims shaking hands, fasting, extremism, giving of charity and many other aspects of Islam.

The way to read and understand the Holy Qur'an, how to look up references and use the short commentary were also discussed

During this event, 21 copies of the Holy Qur'an were distributed. 18 copies were to be kept in the respective school libraries and 2 were taken by teachers for personal reading. All guests were presented with various leaflets and the books "Pathway to Peace" and "Life of Muhammad (peace be upon him)."





Tabligh Street Party Roehampton Majlis

Majlis Roehampton and Roehampton Vvale arranged a Tabligh street party on Sunday 20th May 2018. Local residents were invited and 90 non-Ahmadi guests, including one councillor participated. It was a good occasion to introduce them to Islam and promote a healthy relationship with our neighbours.





Interfaith Conference Crawley Majlis

Majlis Ansarullah Crawley held their interfaith peace conference in Noor Mosque.
Mr Khalid Mahmood Naib Sadr Majlis Ansarullah UK chaired the event. The programme started with recitation of Holy Quran and translation. Mr Quddus, Nazim-e-Ala welcomed the guests.

Qaid Tabligh, Mr Shakeel Ahmad Butt, Deputy Mayor Crawley, Cllr Carlos Castro, Cllr Peter Lamb and Cllr Raj Sharma (Ex-Mayor Crawley) and Mr Ahsan Ahmadi (Regional Ameer) were also present. There were 45 external guests from various community and faith backgrounds.





Speakers from Sikh, Christian, Hindu and Scientology backgrounds highlighted the teachings of their respective religions to establish lasting peace in the world.

Momin Zahid, Murabbi Silsila delivered the keynote address. In his speech he very eloquently presented the teachings of Islam quoting extensively from the Holy Quran that Islam is a religion of peace which promotes tolerance, mutual respect and understanding at all levels of society. He also presented some beautiful extracts from the last sermon of the Prophet Muhammad (peace be upon him).
Deputy Mayor Cllr Carlos Castro and Cllr Peter Lamb thanked the participants followed by closing comments from the Chair.

The event was broadcasted live on YouTube by the Qiadat Tabligh's social media team. A representative of Asian News Channel, C44, was also present to cover the event.

Commenting on the event, Cllr Raj Sharma sent a message:
"Thank you for a wonderful evening and a sumptuous meal. Please relay my thanks and gratitude to all the community, especially the volunteers who make it so pleasant and stress free. Just finished watching the Channel 5 Documentary on the Baitul Futuh Mosque. Very well presented. Gives a very positive image of your community".



